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## AN ANCIENT NEW JERSEY INDIAN JARGON

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### INTRODUCTION

WHILE at Trenton as Acting Governor of New Jersey in 1912, the writer found in the vaults of the Department of State an old manuscript volume of deeds, pertaining to Salem county, N. J.<sup>1</sup> In this collection, inserted next to a deed bearing the date 1684, is "the Indian Interpreter," a list of 261 words and phrases in the English of the period and in a mixed dialect of the New Jersey Delaware language, the arrangement being at random with no attempt at alphabetical order. The material given in this list was published without comment in Lossing's *Historical Record* (vol. I, 1872, pp. 308-311), but so faultily, with so many misunderstandings of the original orthography, and with such a quantity of typographical errors, that the reproduction is of no service whatever to students of the Lenâpe. The writing in the manuscript is somewhat difficult to read for one accustomed only to modern script. Thus, there are many ambiguous characters, such as the similar capitals *S-L* and *R-K*, and the almost identically written *minusculae n-r-v-s; l-h*, etc., so that a person entirely unacquainted with Lenâpe could hardly hope to make even an approximately correct transcription of the Indian words.

The list is of considerable philological interest, first, because it undoubtedly represents a Traders' Jargon, used between the Delaware River whites and the Indians, almost grammarless and based chiefly on English construction, like the Chinook and Eskimo traders' idioms of the North; and secondly, because the Delaware material, broken and erroneous as it often is, is not entirely Minsi. There can be no doubt that we have here Unami and Unalachtigo elements as well as Minsi. The following instances should be

<sup>1</sup> Salem Surveys, No. 2; stiff paper, yellow with age, in original leather binding.

compared: *nahaunum* 'raccoon' (below nr. 76); *miningus* 'mink' (80); *copy* 'horse' (83); *s* for *sch* in *singkoatam* (97); *s* for *tsch* in *singa* 'when' (110; 114); *r* for *l* in *ruti* 'good' (125); *raamunga* 'within' (135); *rhenus* for *leno* 'man' (227-228); *roanonhheen* 'northwest wind' (180), none of which words or peculiarities is of northern origin.<sup>1</sup>

Strangely enough, Brinton, in his *Lenâpé and their Legends*, makes no mention of this manuscript material in the Salem Records, although he knew of and commented briefly on the Traders' Jargon.<sup>2</sup> The jargon of the Salem Records and that given by Thomas<sup>2</sup> are identical, save that the former source is much fuller than the few specimens cited by Thomas.

The jargon words given by Thomas, which are not found in or are noticeably variant from the language of the Salem Records, are comparatively few and are as follows:<sup>3</sup>

*apeechi* 'quickly' = SR. ✓ *hapitcha* (117).

*aroosise* 'old' = Z. *mihilúsis* 'old man', from stem = 'decay'.

*benoin(g)id* 'boys'; not a plural = Del. *pilwin* 'young (*pil*) one' (*win*) + the dim. ✓ -*tit*. Note the interchange of *l* and *n*, Unalachtigo fashion.

*beto* 'fetch' = SR. *petto* (110).

*chekenip* 'turkey'; Unalachtigo form (Brinton, "Lenâpé", p. 37) = SR. *sickenom* (21).

*chase* 'skin' = SR. *hayes* (70). Palatalization of Del. *ches*. See below s. v. *kachi*.

*chetena* 'strong' = Z. *tschitanne* 'hard'; *ntschtannessi* 'I am strong'.

*enychan* 'children'; not a plural = Z. *nitschaan* 'my child'; Aben. and Pass. *nijan*.

<sup>1</sup> Cf. J. D. Prince, The Modern Minsi Delaware Dialect, *Amer. Jour. of Philol.*, xxii, pp. 295-302.

<sup>2</sup> Op cit., pp. 75 ff., as instanced by Gabriel Thomas in his *History and Geography; Account of the Province and Country of Pennsylvania and West New Jersey in America*, London, 1698, a still accessible reprint of which appeared in New York in 1848.

<sup>3</sup> The following abbreviations have been used throughout this paper: B. = Brinton, *Lenâpé-English Dictionary*, Philadelphia, 1888; Z. = Zeisberger's *Indian Dictionary*, printed from the original manuscript, Cambridge, 1887; Pass. = Passamaquoddy; Aben. = Abenaki; A. = Albert Seqaqkind Anthony, collaborator with Brinton in his *Lenâpé-English Dictionary*; RW. = Roger Williams; SR. = Salem Records; OA. = Old Abnaki; P. = Prince. It should be noted that the phonetic system followed by the writer of the Salem Record is that of the English of the seventeenth century. Both Brinton and Zeisberger followed the German method of notation, with certain irregularities on the part of Brinton.

*etka* 'or' = *etek* 'where it may be'; used like the Germ. *sei*; Fr. *soit* for 'or'.  
*haloons* 'shot' = SR. *alluns* (48).

*hayly* 'very' = B. *cheli* 'much'.

*hita* 'friend'; cf. SR. 58.

*hodi* 'farewell' = Eng. 'howdy'.

*kabay* 'horse' = SR. *copy* (58).

*kachi* 'how many' = Z. *kechi*; B. *keechi*. This guttural must have been pronounced with a strong palatalization to be represented by Eng. *ch!* Cf. below, *marchkec*.

*koon* 'winter' = SR. *coon* (16).

*marchkec* 'red' = Z. *mechksitschik* 'red ones'.

*megis* 'sheep' = SR. *mekis* (87).

*mogy* 'yes' = SR. *mochee* (98). Note the use of *g* in Eng. for the palatal sound.

*moos* 'cow' = SR. *muse* (85).

(*kee*) *namen* 'you see' = Z. *nemen*; common Algonquian stem.

*neskec* 'blue, black'; B. *nescalenk* or *nesgessit lenâpé* 'black men'.

*nawa* = Aben. *nawa*, a resumptive particle like Eng. 'now' at the beginning of a phrase.

*ochqueon* 'coat' = SR. *aquewan* (40). Was this palatal *ch* or a guttural? Most probably the latter owing to Dutch influence (?) on the notation.

*opeg* 'white' = SR. *sepeck* (41).

*peo* 'he will come' = SR. *payo* (133); *poh* (134).

*squatid* 'girls'. Not a plural; *squa(w)*, on which see SR. 234 + dim. -*tit*.

*tongtid* 'young' = Z. *tangeto* 'little'; B. *tangiti* + dim. v. -*tit*.

(*nee*) *weekin* 'I live, dwell' = Z. *wik* 'house'; common Algonquian *weesyouse* 'meat' = SR. *iwse* (81).

Perhaps the most interesting phonetic feature of this jargon, of which the present paper gives all that is now extant, is the interchange of *r* and *l*. It will be observed that the writer of the Salem manuscript gives *rhenus* and *leno* for 'man' (227-228); *ruti* and *olet* for 'good' (123; 125), showing that, even as early as 1684, the whites could hardly distinguish between the Indian *r* and *l*. The *r* was no doubt similar to the old Aben. *r* of Rasles' Dictionary, which is now everywhere represented by *l*, and also to the Iroquois *r* which is at present beginning to become *l* on the St Regis reservation in northern New York; i. e., the old Delaware *r* was a thick palatal which permitted a ready permutation to both *l* and *n*, as was the case in Unalachtigo (Brinton, *Lenâpé*, p. 38, and see just above s. v. *benoin(g)tid*). It should be observed, in studying the following comparisons, that both Brinton and Zeisberger used the German system cf notation in writing the Lenâpé.

## THE INDIAN INTERPRETER

1. *cutte* 'one'; B. *ngutti*; Z. *gutti*. The *n* is inherent; cf. Pass. *neqt* 'one'.
2. *nisha* 'two'; B. *nischa*; Z. *nischi*.
3. *necca* 'three'; B., Z. *nacha*.
4. *neuwa* 'four'; B., Z. *newo*.
5. *palenah* 'five'; B. *palenach*; Z. *palénachk*.
6. *cuttas* 'six'; B. *guttasch*; Z. *guttaasch*.
7. *neshas* 'seavon'; B. *nischasch*; Z. *nischásch*. The -asch-element corresponds to the -ôz of the Aben. in *nguedôz* 'six'; *tôbawôz* 'seven'. It must have denoted 'five', as *guttasch-nguedôz* 'six' = 'one', plus -asch-ôz; i. e., the first element is *gut-ngued* = Pass. *neqt* 'one'; while *nischasch-tôbawôz* 'seven' = *nisch* and Aben. *tôba-*, Pass. *taba* 'two', + -asch-ôz; viz., 'one and five, two and five', etc.
8. *haas* 'eight'; B., Z. *chaasch*.
9. *pescunk* 'nine'; B. *peschgonk*; Z. *peschgunk*.
10. *tellen* 'ten'; B., Z. *metéllen*.
11. *tellen oak cutte* 'eleven' = 'ten and (oak) one'; Z. *attach gutti*; i. e., *attach* = 'more'; it denotes -teen. Cf. nr. 183.
12. *tellen oak nishah* 'twelve'; Z. *tellet woak nische*; *attach nische*.
13. *tellen oak necca* 'thirteen'; Z. *tellet woak nacha*; *attach nacha*.
14. *tellen oak newwa* 'fourteen'; Z. *attach newa*.
15. *tellen oak pallenah* 'fifteen'; Z. *attach palénach*.
16. *tellen oak cuttas* 'sixteen'; not given by Z.
17. *tellen oak neshas* 'seventeen'; not given by Z.
18. *tellen oak haas* 'eighteen'; Z. *attach chaasch*.
19. *tellen oak pescunk* 'nineteen'; Z. *attach peschgunk*.
20. *nissinach* 'twenty'; Z. *nischinachke*.
21. *sickenom* 'turkey'; B., Z. *tschíkenum* (A. "archaic").
22. *kahake* 'goose'; B., Z. *kaak* 'wild g.' (A. *kaág*).
23. *quing quing* 'duck'; B. *quiquingus*. Onom.
24. *neckaleekas* 'hen'; seems onom. The nearest equivalent is B. *quekolis*; A. *wékolis* 'whip-poor-will'. Mod. Del. *kikipisch*; Z. *gigibis*; probably a reduplication of the Dutch *kip(pen)* 'chicken(s)'.
25. *copohan* 'sturgeon'; RW. *kauposh*; Aben. *kabasa*; connected with Z. *copachcan* 'thick, stiff'. Note OA. *kabasse* 'closed in'; same stem as Del. *kpahhi* 'close'; see below nr. 138.
26. *hamo* 'shad'; I cannot place; B., Z. *schawanámmek*.

72. *hwissameck* 'catfish'; B. *wisamek* (A. = 'fat fish'; archaic; at present *wahlheu* 'mud-fish'); Z. *wísameek*.
28. *sehacameck* 'eel'; B. *schachamek*; Z. *schachameek* (lit. 'it is a straight one').
29. *cakickan* 'pearch'; I cannot place. Perhaps should be read *cakielan*, same stem as B. *makkalingus*; Z. *moechkalingus* 'sun-fish' (?).
30. *lamiss* 'fish'; B. *names*; Z. *namees*.
31. *weeko* 'suet, tallow'; B. *wikul* 'fat in animal's belly'; Z. *wikull*.
32. *pomee* 'grease, fat'; B. *pomih*; Z. *pomi*.
33. *kee mauhulome* 'wilt thou buy'? Z. *mahallammen*; B. *mehallamen* 'buy'. Cf. nr. 99.
34. *kecko* *kee wingenum* 'what wilt thou have'? *kecko* = Z. *köcu*; B. *kolku* 'what, something'. The root *wing-* appears in B. *winginamen* 'delight in'; Z. *wingilendam*; Aben. *n'wigiba-losa* 'I should like to go', etc.
35. *keck soe keckoe* *kee wingenum* 'say what hast thou a mind to'. The *-soe* is clearly identified with the indefinite Pass. *-ws* in *ke'kws* 'what, anything'.
36. *ne wingenum* 'I have a mind to'.
37. *kake* 'wampum'; Z. *gequak*; B. *gock*, but A. (Mod. Del.) *keekq*.
38. *sewan* 'wampum'; perhaps Z. *schejeek*; B. *schejek* 'string of w.' (A. 'edge, borer').
39. *alloquepeper* 'cap, hat'; B., Z. *alloquepi*.
40. *aguewan* 'coate, cloak or wollen cloak'; B. *achquiwanis* 'blanket'; Z. *achquiwanes*.
41. *wepeckaquewan* 'a white match-coat'; the element *wepeck* 'white' = B. *wapsu* 'white'; Z. *woapsu*. "Matchcoat" meant 'leather coat'; Z. *machtschi-lokees* = 'leather string'.
42. *himbiss* 'cloath, lynnен'; cf. Z. *hembsigawan* 'tent'; lit. 'a cloth dwelling'; or 'where one dwells in cloth' (*wig* 'dwell').
43. *sackutackan* 'breeches'; Z. *sackutáckan*; B. *chessachgutackan* 'leather br.'
44. *cockoon* 'stokings'; B., Z. *gagun*.
45. *seppock* 'shoes'; root appears in Z. *nemach-tschipachquall* 'Indian shoes'.
46. *piackickan* 'gun'; B. *paiachkikan* 'gun'; lit. 'one fires it off'; from *paiach-kummen* 'fire off'. Contains Eng. 'fire' = *paiac*; cf. Chinook Jargon word *piah* 'fire'. The consonant *f* is foreign to many Indian languages.
47. *puncck* 'powder'; B. *ponk* 'dust' (A. 'ashes, powder'); Z. *atta nepongomiwi* 'I have no powder'.

48. *alunse* 'lead'; B. *alluns* 'arrow' (A. first 'arrow'; then 'bullet'). Proper word for 'lead' was *tákachsin* 'soft stone' (P.).
49. *assin* 'stone, iron, brass' (i. e. 'anything hard'; P.); B. *achsín*; Z. *achsün*. In Del. 'iron' was *sukachsin* 'black stone' (P.); Z. *sukachsün*.
50. *assinnus* 'kettle, pot'; a jargon word from *assin* 'stone, iron,' etc.; B., Z. *hoos* 'kettle'.
51. *tomohickan* 'ax'; Z. *t'mahican*; B. *temahikan*.
52. *quippeleno* 'hoe'; B. *achquipelawon*.
53. *pocksucan* 'knife'; A. *pachschikan*.
54. *tocoshetra* 'pair of sissers'; contains root of B. *kschikan* 'knife'.
55. *shauta* 'tobacco'; B. *kschatey*.
56. *hapockon* 'pipe'; Z. *hopoacan*; *achpiquon*. A. "archaic".
57. *brandywyne* 'rum'; proper word; *lilenowokgan*; Z.
58. *netap* 'friend'; really 'my friend'; cf. Pass. *nitap*, *kitap* 'my, thy f.' The full phrase here in the ms. seems to be *hiyotl netap* 'good be to thee friend', or 'thou good friend'. This *hiyotl* appears to be a part of the verb 'to be' = *hiyo*; cf. *yu* in Aben. and Pass. 'it is', and probably the root of *wul-* 'good'. The sentence is indistinct.
59. *tackomen* 'whence camest thou' = *ta* 'where' + *k*, 2 p. + *omen* 'come from'; cf. Z. *tacúmen*; same meaning.
60. *tacktaugh matcha* 'whither goest thou?'; Z. *matchil* 'go home'; but in Pass. *mach*, *maj* is the common root 'to go'. *Tacktaugh* = *ta* 'where' + *k* = 2 p. + *ktaugh*, same element seen in Pass. future *kti*.
61. *tana ke-matcha* 'whither goest thou'? Cf. Pass. *tan* 'where, whither'. Cf. nr. 221. *Tana* = 'when', 119.
62. *Undoque* 'yonder' (little way); B. *undachqui* 'whereabouts'; *undach* 'here, this way'. Cf. 113-222.
63. *kecko lwense* 'what is thy name'? Really = 'his name'. B. *lüwunsu* 'he is called'; Aben. *livizo*; Pass. *w't-lewis*. Cf. nr. 206.
64. *hickole* 'yonder'; Z. *ikalisi*; B. *ika talli*.
65. *kecko kee hatta* 'what hast thou?'; B. *olhatton* 'have, possess'. Cf. nr. 194.
66. *matta ne hatta* 'I have nothing'; B. *matta* 'no, not'. Cf. nr. 95.
67. *nee hatta* 'I have'.
68. *cutte hatta* 'one buck'; lit. '(I) have one'; 'buck' = *ajaþeu*; B. and Z.
69. *nonshuta* 'doe'; B. and Z. *nunschetto*.
70. *hayes* 'skin' (not dressed); B. *ches*; Z. *choy*.

71. *tomoque* 'beaver'; B. *ktemaque*; Aben. *tama'kwa*.
72. *hunnikick* 'otter'; B. and Z. *gúnamochk*.
73. *mwes* 'elk'; B. *mos*; Z. *moos*.
74. *mack* 'boar'; I cannot place; B. gives *welchos* 'stallion, boar'. It is possible that the writer meant to write *wack* which might be a corruption of *welchos*.
75. *hoccus* 'fox'; Z. *woakus* 'gray fox'. Note the mod. N. J. place-name *Hohokus*, still translated "many foxes". This is probably an abbreviation of *hökusak* 'foxes'.
76. *nahaunum* 'raccoon'; Z. *náchenum*. The Minsi word was *espan* (cf. A. in Brinton), a word which still lives in the Jersey Dutch of Bergen County *häspán*; cf. J. D. Prince, The Jersey Dutch Dialect, Dialect Notes, vol. III, part vi, p. 479.
77. *linqwas* 'wild cat'; Z. *tschinque*. In the Minsi of the north, a form similar to the Pass. *lox* 'wolverene' must have existed, as we find the word *kätelôs* for 'wild cat' in Jersey Dutch (Prince, op. cit., p. 484).
78. *hannick* 'squirrel'; Z. *anicus* 'fence-mouse' = 'ground squirrel' or 'chipmunk'.
79. *tumaummus* 'hare'; Z. *tschemammus*.
80. *miningus* 'a minks' = 'mink'; Z. *winingus*. This seems to show the derivation of the Eng. *mink*; Swed. *mänk* from the Delaware dialects.
81. *Iwse* 'I use meat' or 'flesh'; really 'meat'; B. *ojoos*; Z. *ojos*.
82. *kush-kush* 'hog'; B. and Z. *goschgosch*; onomatapoeia.
83. *copy* 'horse'; I cannot place. The proper word was B. *nenajungus*; Z. *nechnajungees*. *Kabay* is given by Thomas (see above Introduction).
84. *ninnenuggus* 'mare'; Z. *necknaungési ochquechum* = 'horse female'.
85. *muse* 'cow'; B. *mos*; now = 'deer' and 'elk' (A.).
86. *nonuckon* 'milk'; I do not believe there ever was a Delaware word for 'milk'. This word in B. = *nonagan*; Z. *nunagan* 'nipple, mamma'.
87. *makees* 'sheep'; B. *mekis*, onom. from *memekis* 'bleat'.
88. *minne* 'drink' or 'ale'; B. *menen* 'drink'; *menewagun* 'drinking'; Z. *menewoacan* 'drink' (n.).
89. *pishbee* 'small beer'; Z. *mbül* 'beer'. Contains the root *-bi* 'water'.
90. *hosequen* 'corne'; Z. *chasqueem*; B. *mesaquem* 'ear of c.'
91. *pone* 'bread'; B. and Z. *achpoan*; B. *nd-apponhe* 'I make br.' This word survives in the Amer. South for 'corn-bread'.
92. *hoppenas* 'turnips'; B. *hobbin* 'potato'; Z. *hobbenis* 'turnip', with dim. -s.

93. *seckha* 'salt'; Z. *sikey* (A. "archaic").
94. *kee wingenum une* 'dost thou like this'; *une* = B. *won* 'this'.
95. *matta* 'no'; B. and Z. *matta* 'no, not' = the neg. *atta* with *m*-prefix.
96. *me matta wingeni* 'I don't care for it'; note the Eng. *me* in the jargon for Del. *ne-ni* and also the neg. *-i*.
97. *singkoatum* 'I do not care'; 'I will cast it away'; B. *schingattam* 'be unwilling, disapprove'.
98. *mochee* 'ay, yes'; Z. *moschiwi* 'clearly'; Z. gives *bisch* 'yes, indeed'.
99. *Me mauholumi* 'I will buy it'; again Eng. *me* as above; Z. *mahallammen*; B. *mehallamen* 'buy'. The *-i* here may be a relic of the 1 p. *-i* = 'I will buy it for myself' (?).
100. *ke manniskin une* 'wilt thou sell this'? The stem *mahal* = 'sell'; cf. Z. *na* (sic! = *ne-*) *mahallamagentsch* 'I will s. it'. In Aben., however, *manahômen* = 'sell'; clearly same stem as here.
101. *kecko gull une* 'how many guilders for this'? On *kecko*, see nr. 34; *gull* 'guilder'; Dutch *gulden*.
102. *kako meeble* 'what wilt thou give for this'? The root *mil* is common Algonquian for 'give'; cf. Pass. *ke'kw k'mîlin wechi ni* 'what wilt thou give me for this'?
103. *cutte wikan cake* 'one fathom of wampum'; cf. B. *newo wikan* 'four fathoms'.
104. *nee meeble* 'I will give thee'; should be *k'milen*, Z.; cf. Aben. *k'milel*. Cf. nr. 144.
105. *cutte steepa* 'one stiver'; Dutch *stuiver*.
106. *steepa* 'farthing' = 'stiver'.
107. *cutte gull* 'one gilder; sixpence'.
108. *momolicomum* 'I will leave this in pawn'; must contain root *mol*, seen in Z. *wulatschi-mol-sin* 'treat about peace'.
109. *singa kee natunnum* 'when wilt thou fetch it'? Z. *tschinge* 'when'; B. *naten* (A. 'go after something'); Z. *n'natammen* 'I will fetch'.
110. *singa kee petta* 'when wilt thou bring it'? Z. *pêtoon* 'bring'.
111. *necka couwin* 'after three sleeps; 3 daies hence'; Z. *gauwin* 'sleep' (cf. nr. 183).
112. *tana kee natunum*; see 109.
113. *undoque* 'yonder'; see 62.
114. *singa* 'when'; Z. *tschinge*.
115. *iucka* 'day'; really B. *juke* 'now'; *juke gischquik* 'to-day'. Cf. nrs. 129; 257.
116. *kis quicka* 'this day; a day'; B. *gischquik*; Z. idem.
117. *hapitcha* 'by and by'; Z. *pecho*; B. *apitschi*.

118. *alloppan* 'to-morrow'; Z. *alappa*; A. *ajappa*.
119. *tana hatta* 'when hadst thou it?' *Tana* 'whither' (61) = Pass. *tan* 'what, where, when'.
120. *quash matta diecon* 'why didst thou lend it?' B. and Z. *quatsch* 'why'; note Z. *k'nattemihi* 'lend me'. The ms. form must be for *k'nattadikon* 'he lends it to thee'; cf. Aben. *k'mil'gon* 'he gives it thee'.
121. *kacko pata* 'what hast thou brought?'; B. *peton*; Z. *pêtoon* 'fetch'. Note the absence of the personal prefix.
122. *cuttas quing quing* 'six ducks'; cf. nrs. 6 and 23.
123. *olet* 'it is good'; B. and Z. *wulit*.
124. *matta olet* 'it is bad'; lit. 'it is not good'.
125. *matta ruti* 'it is good for nothing'; *matta* 'not'; *ruti* = *luti* = the stem *wul-* + the neg. *-i*.
126. *husco seeka* 'it is very hansom'; B. and Z. *husca* 'very'; Z. *schiki* 'handsome'.
127. *husco matit* 'it is very ugly'; Z. *machtit* 'ugly'.
128. *ke runa matauka* 'thou wilt fight'; quite a wrong translation; *ke runa* = *kiluna*, the incl. 'we'. The plural 'you' would have been *kiluwa*; 'thou' = *ke-*.
129. *Iough matcha* 'get thee gone'; lit. 'now go'; *iough* = B. *juke* 'now'; cf. nr. 115; *matcha* 'go depart'; cf. nrs. 60; 61.
130. *undoque matape* 'sit yonder'; Z. *bemattachpil* 'sit'.
131. *ne mathit wingenum* 'we will be quiet'; really 'I will', etc.; *mathit* must be a corruption of Z. *clammieche* 'be still, lie quiet'; B. *klamachpin* (?). Note the apparent use of *wingenum* 'wish', for the future. The jargon reproduces the guttural by *th*; cf. nrs. 235; 260.
132. *noa* 'come hither, come back'. Probably from B. *nawochgen* 'follow', seen also in the resumptive *nawa*.
133. *payo* 'to come'; B. *paan*; Z. *peu* 'he comes'.
134. *match poh* 'he is come; coming'. This use of *match-* to denote the present action is common in Aben. and Pass. Note Z. *peü* 'he comes'.
135. *raa munga* 'within'; Z. *allamunque*. *raa-m* = *lam* in Aben. and Pass. *lami* 'within, inside'.
136. *cochmink* 'without'; B. *kotschemunk*; Z. *kotschmunk*; Pass. *kotchmek*.
137. *tungshena* 'open'; Z. *ntunkschememen* 'I open it'; B. *tenktschechen*; *tonktschenemen*.
138. *poha* 'shut'; B. *kpahi*; A. *kpahhi*; Pass. *k'baha*.

139. *scunda* 'the door'; Z. *esquande* = *Eingang*.
140. *ke cakeus* 'thou art drunk'; Z. *achkienchsu* 'a drunken man'.
141. *opposicon* 'beyond thyself' = 'drunk'. Probably = B. *achpussin* 'broil, roast'; here = *achpussikan* 'he broils him; he is broiled'; slang (?).
142. *husko opposicon* 'much drunk'.
143. *mockorick* 'a great deal' = B. *mechakgilik* 'great'; *macheli*; *mecheli* 'more'.
144. *maleema cacko* 'give me something'; *mil* 'give' (see nr. 104); the form should be *milil* 'give me'; Aben. *milin*.
145. *abij*; *bee* 'water'; Z. *m'bi*; B. *mbi*; Aben. *nebi*.
146. *minatau* 'a little cup to drink in'; *men* is a common Algonquian stem 'to drink'; B. *menachtin* 'drink together'.
147. *mitchen* 'victuals'; B. *mizewagan*; Z. *mizewoagan*.
148. *mets* 'eat'; Z. *mizin*; and cf. Aben. *mits* 'eat'.
149. *poneto* 'let it alone'; Z. *ponih* 'leave off, let it alone'; B. *ponemen* 'let go, leave off'. Cf. Pass. *pon'mont'hāg'n agwed'nuk* 'put the paddle in the canoe'.
150. *husco lallacutta* 'I am very angry'; seems to mean 'irritated'; Z. *lalha* 'scrape'; B. *lalhan*. Properly 'angry' was B. *manunxin*.
151. *ke husko nalan* 'thou art very idle'; Z. *nolhandowoagan* 'idleness'; B. *nolhand* 'lazy'.
152. *chingo ke matcha* 'when wilt thou go'? *tschinge* 'when'; cf. nr. 109.
153. *mesickecy* 'make hast'; *schauwessin*; Z. *schauwessi*; probably *mesickecy* is for *wesickecy*, a corruption of the -wessin element in the above words (?).
- 153a. *shamahala* 'run'; B. *kschaméhellan* 'fast'.
154. *husko taquatse* 'it is very cold'.
155. *ne dogwatcha* 'I am very cold; I freeze'. With these words, cf. B. *tachquatscho* 'he is cold, shivering'; Z. *tachquatschuwak* 'they freeze' (see 156).
156. *whinna* 'snow, hail'; Z., B. *wineu* 'it snows'; same stem seen in Z. *guhn* 'snow' (see just below). *Whinna* cannot mean 'hail', which was *tachsigin*.
157. *ahalea coon hatta* 'have abundance of snow, hail, ice'; *ahalea* = B. *allowiwi* 'more'. *Coon* = Z. *guhn* 'snow' (156).
158. *take* 'freeze'; B. *taquatten* 'frozen'; *taquatschin* 'freeze'.
159. *suckolan cisquicka* 'a rainy day'; B. *sokelan* 'it rains'; Z. *sozelantsch* 'it will rain'; Aben. *soglōn* 'it rains'.
160. *loan* 'winter'; Z. *lowan*; B. *loan*. Cf. 180.

- 160a. *sickquim* 'the spring'; B., Z. *siquon*; Z. *siequangge* 'next spring'; Pass. *siguak* 'in spring'.
161. *nippinge* 'summer'; really 'next summer'; B., Z. *nipen*.
162. *tacockquo* 'the fall'; B. *tachquoak*.
163. *tana ke wigwhum* 'where is thy house'; B. *wikwam*; Z. *wiquoam*.
164. *hockung kethaning* 'up the river'; B. *kittan* 'great (tidal) river'.  
The last element *-tan* is the same as that seen in *manhattan* = *m'na'tan* 'an island surrounded by tidal water' = *-tan*. The word *hockung* must have meant 'down (the river)', as it = *hakink* 'on the earth, down, under'. Upstream = *nallahiwi*, B.
165. *tana matcha ana* 'where goes the path'? B. *aney* 'road, walking road, path'. Cf. nr. 200.
166. *iough undoque* 'go yonder'; lit. 'now there'; cf. nr. 115.
167. *hitock* 'a tree'; Z. *mehittuk*.
168. *hitock nepa* 'there stands a tree'; Z. *nípu* 'he stands'.
169. *mumanhiikan*
170. *mamadowickon*
171. *manadickon*
172. *virum* 'grapes'; both B. and Z. *wisachgim*; probably should read *visum* (?).
173. *acetetha* 'apple'; must be the same stem as Z. *achquoaci-lennees* 'blackberries'; no doubt a misapplication. Both B. and Z. give *āpel* for 'apple'.
174. *hosquen* 'corne'; Z. *chasqueem*; B. *chasquem*.
175. *cohockon* 'mill'; B. *tachquahoakan*; Z. *tachquoahócan*.
176. *locat* 'flower or meale'; B. *lokat*; Z. *lócat*.
177. *keenhammon* 'grind it'; B. *kihnhammen*.
178. *nutas* 'bag, basket'; B. *menutes*; the ending *-notey* occurs in Z. *hembinotey* 'bag of linen'. This *nt*-root is seen in Pass. *b'snud*; Aben. *abaznoda* 'basket', lit. 'a wooden bag' (Pass. *epus*; Aben. *abazi* = 'wood, tree').
179. *poquehero* 'it is broke'; B. *poquihilleu*.
180. *roanonhheen* 'a north-west wind'; Z., B. *lowanáchen* 'north wind'; lit. 'winter-wind'; cf. nr. 160.
181. *ruttehock* 'the ground will burn and be destroyed'; B., Z. *lúteu* 'it burns'; *haki* 'earth'.
182. *hockcung* 'a chamber'; lit. 'on the ground'; cf. nr. 164. B. gives *wikwamtit* 'chamber'; lit. 'little (-tit) house'.
183. *quequera gulam tanansi oke cowin kee catungo* 'where I look for a place to lie down and sleep, for I am sleepy'. This phrase

appears on three lines in the ms. and was thus copied by Lossing. The sentence seems hopelessly corrupted, probably by the original scribe. I can find nothing to indicate what was meant by the words *quequera qulam tanansi*, except by supposing that in *tanansi* we have some form of the stem seen in *ndoniken* 'he seeks me'. *Oke* is 'and' = *wak*; cf. nr. 11. *cowlin* 'sleep' = Z. *gauwin*; cf. nr. 111. The words *kee catungo* = 'thou art sleepy' and not 'I', as above. They were either wrongly introduced here, or else the whole phrase should be in the 2 p. It may be noted that the *q* in *quequera* and *qulam* may be indications of the 2 p. = *k*.

184. *aloppan* 'to-morrow'; cf. nr. 118. This probably goes with what follows.
185. *ne hattunum kwissi takene* 'I will go a-hunting in the woods'; in two lines in the ms. With *ne hattunum kwissi*, cf. Z. *ndochwils* 'I go hunting'. The usual root is *allawi*; cf. J. D. Prince, "The Modern Minis Delaware Dialect," Amer. Journ. of Philol., xx1, pp. 294-302. 'In the woods' was properly *tékenink*; B., Z. *tékene*.
186. *attoon attonamen* 'goeing to look for a buck'; *attoon* = Z. *achtu* 'deer'. This word probably is concealed in the modern corrupt form *Tuxedo* which the Marquis de Chastellux in 1785 translated 'there are plenty of deer'; i. e., *Tuxedo* possibly = *achtuhuxítónk* = B. *achtuhu* 'there are many deer' + -xit 'where one gets them' + the loc. *-onk* = 'place where one gets many deer'. *Attonamen* is from *naten* 'go after something'. The form should be *n'naten* 'I seek him' (anim.); (*n*)*attonamen* is inanimate and wrong here.
187. *matcha pauluppa shuta* 'I have catest (*sic!*) a buck'; B. *palíppawe* 'buck' and Z. *tchunásu* 'catched' (*sic!*) from which *shuta* is obvious. The entire phrase means 'I am going (*matcha*; nr. 60, for *nee matcha*) a buck to catch'.
188. *accoke* 'a snake'; B., Z. *achgook*; Aben. *skok*.
189. *mockerick accoke* 'rattlesnake'; lit. 'big [see nr. 143] snake'. Z. *wischalowe* = 'rattlesnake' (= 'frightener'; A.).
190. *husko purso* 'very sick'; *purso* = B. *palsin*; same stem seen in 191.
191. *tespahala* 'small-pox'; B. *despehellan*; Z. *despéhelleu*. Stem is *pa(h)al*, *pehel* 'be sick', seen in B. *pal-sin* (nr. 190).
192. *nupane* 'the ague'; lit. 'it comes again'; B. *nohenopenowágán* 'the sickness which recurs again' (A.).
193. *singuope* 'hold thy tongue'; perhaps a corruption of B. *samuttonen* 'close the mouth'. The proper word was *tschitgussín* (Z.) = 'be silent'.

194. *singuap hockin hatta* 'be quiet, the earth has them; they are dead'. Earth = Z. *hacki*; B. *haki*. Cf. nr. 65 for *hattu* 'have'. The -in may be for the loc. -*ing*, *ink*.
195. *sheek* 'grass or any green herb' (should be *skeek*); B. *askiquall*, *skiquall*; Z. *masgik*; B. *maskik*. Cf. Pass. *m'ski'kwul* 'grasses'.
196. *hocking* 'the grounds'; Z. *hacki*; B. *haki* 'earth'; lit. 'in the earth'. Cf. Pass. *ki*; Aben. *a'ki*, etc.
197. *hockehockon* 'plantation'; Z. *hakihácan*.
198. *nee tukona* 'my country'; also from *hacki*; viz., *n* of the 1 p. + the intercalated -*t*- before a vowel or soft *h* + the element *uk-ak* = *hacki*.
199. *ourita* 'plaine; even; smooth'. This is simply *wulita* 'it is good', specially applied to land here. Properly 'plain' was B. *memgukek* (A. *schimgek*).
200. *ouna* 'a path; highway'; B., Z. *aney*. See nr. 165 spelled *ana*.
201. *singa mantauke* 'when we fight'; *tschinge* 'when' (see nrs. 114; 152); B. *machtagen*; Z. *machtágeen* 'fight'. There is no indication of person in this phrase.
202. *ne holock*; Eng. not given (see nr. 205).
203. *ne rune husco hwissase* 'we are afraid'; should be 'much (*husco*) afraid'. *Ne runa* = *niluna*, the exclusive 'we'; cf. nr. 128, for *kiluna* the incl. 'we'.
204. *opche hwissase* 'always afraid'; Z. *abtschi* 'always'.
205. *ne olocko toon* 'we ruu into holes'; verb-form, really 1 p. pl. excl. from Z. *woalac*; B. *wulak*; A. *waleck* = 'a hollow, excavation; not a hole which penetrates'. Nr. 202 above *ne holock* probably meant 'my hole' and was construed as 'arse-hole'; hence, the modest writer of the ms. left the English blank. The regular Del. word for 'arse-hole' was *saputti*; cf. J. D. Prince, "Dying American Speech Echoes from Connecticut," Proc. Amer. Philos. Soc., XLII, p. 351.
206. *keeko kee lunse une* 'what dost thou call this'? Note *keeko*; should probably be read *keeko* (cf. nr. 34); *kee* = 2 p. sing.; on *lunse*, see nr. 63.
207. *checonck* 'looking-glass'. The usual expression was B., Z. *pepenaus* 'mirror', from *pipinamen* 'differentiate, choose'. The Natick word for 'mirror' was *pepenautchitchunkquonk*; Narr. *pebenochichauquánick* 'the thing by which one sees a reflection'. *Checonck* of the jargon ms. seems to contain the final element of a Del. word akin to these long combinations just indicated.

208. *powatahan* 'a pair of bellows'; an inversion of Z. *putawoágan*.
209. *itocoloha* 'a cradle', for Z. *tchallan* 'Indian bedstead'; wrongly. *tschallaan* in B.
210. *mamolehickon* 'book or paper'; B. *mamalekhikan* 'writing, letter' (A. "in crooked lines or stripes"); from *lekhamen* 'write'.
211. *leecock* 'table, chair, chest'; evidently from *liechen* 'lie down'; Z. *liwichin* 'rest'. Apparently a jargon word (?).
212. *sepussing* 'creek'; diminutive locative of *sipo* 'river'; Aben. *sibo*.
213. *kitthaning* 'river'; B. *kittan*; see nr. 164. *kitthaning* is loc. 'at the river'.
214. *moholo* 'a canoe'; B. *amochol*; Z. *amóchol*.
215. *rena moholo* 'a great boat or ship'; perhaps for *lina*(*quot*) *amochol* 'it is like a canoe' (?).
216. *taune kee hatta* 'where hadst thou it'? On *taune* see nr. 61; on *hatta*, nrs. 65; 194.
217. *ne taulle ke rune* 'I will tel thee'; verb-form from stem *öl*; cf. Z. *kt-öl-len* 'I tell thee'. Here in the jargon they used the 1 p. + 3 p. *ne taulle* = *nt-öl-e*; lit. 'I tell him,' and added *ke runa* = *kiluna*; see nr. 128.
218. *ne maugholame* 'I bought it'; B. *mehallamen*; see nr. 99.
219. *ke kamuta* 'thou hast stolen it'; Z. *comi moot*; *comi mootgeen* 'stolen'; *kemodgéwak* 'they have st. it'.
220. *matta ne kamuta* 'no, I did not steal it'; see nrs. 66; 95 for *matta*.
221. *taune maugholame* 'where dist thou buy it'? See nrs. 61; 99.
222. A. B. *undoque* 'yond of A. B.' See nrs. 62; 113.
223. B. C. *sickomeele* 'B. C. will give me so much for it'. Z. *ta-uchtend-chi* = 'how much'? A. *keechi* 'how much'. The *si*-element must be the *chi* in *keechi*; *komeele* = *k'mili* 'you give me'. The correct translation is probably 'B. C., how much will you give me'?
224. *sawwe* 'all'; Pass. *m'siu*; Aben. *m'ziwi*. The proper Del. word was B. *wemi*; Z. *weemi*.
225. *hockung tappin* 'God's'; lit. 'on earth (*hockung*) is God' (*tappin* = Pass. *tepeltek*; Aben. *tabaldak* 'lord').
226. *manitto* 'the Devil'; B. *Manitto* (A. 'spirit'); cf. Z. *manittowáhalun* 'bewitch'.
227. *renus* 'man' = *lenno*; see. nr. 228. The -s here is diminutive.
228. *leno* 'man'; B. *lenno*.
229. *peray* 'a lady' = *pelay*; same element as in Pass. *pil-* 'young', seen in Pass. *pil-skwessis* 'young woman, girl'. *Peray-pelay* really means 'young female'.

230. *penaesit* 'boy'; for *peneae-tit* = B. *pil-wessin* 'be a boy' (see nr. 229). The ending *-tit* is diminutive.
231. *issimus* 'a brother'; should probably be connected with Pass. *nsiwas* 'my brother'. This is the same stem seen in Z. *schies* 'uncle'. Z. gives *nimat*, *kimat* 'my brother, thy brother'.
232. *runcassis* 'cousin'; B. *longachsiss* 'cousin', but A. = 'nephew'.
233. *mitthurrus* 'husband'; must = *witthullus* 'her husband'; same stem as in B. *allewussowagan* 'majesty, supremacy'. Cf. nr. 242.
234. *squaw* 'a wife'; a jargon word from the Natick *squaw* 'woman'. The kindred Del. was B. *ochque*; Z. *ochqueu*.
235. *noeck* 'father'; Z. *nooch* 'my father'; *ochwall* 'his father', etc. Note the hardening of the guttural and cf. nrs. 260-261.
236. *anna* 'mother'; perhaps a jargon word. The proper Del. was B. *gahowes*; Z. *gahowees*.
237. *haxis* 'old woman'; corruption of Z. *chauchschiessis*.
238. *aquittit* 'little girl'; B. *ochque-tit*; lit. 'little woman'. Ignores guttural.
239. *kins kiste* 'a maide ripe for marriage'; corruption of *choanschikan* 'virginity'.
240. *paپause* 'a sucking child'; a jargon word from the Natick, as nr. 234. Del. was B. *nonetschik*; Z. *nohulentschik* 'children'.
241. *munockon* [?] or a woman'; ms. indistinct. This is probably B. *allamachtey* 'womb, inward parts' (?), and denotes the *pudendum feminæ*.
242. *qualis* 'a master'; *k'welis* 'thy master' from *allewus*, as in nr. 233.
243. *tollemuse* 'servant'; *w't-allemus* 'he hires (sends) him'; cf. B. *allogagan* 'servant'; Z. *allogaman* 'he is sent'. Is *allum* 'dog' from this stem? Cf. Aben. *w'd-alemos* 'his dog'.
244. *wheel* 'the head'; Z. *wihl*; B. *wil*.
245. *meelha* 'the hair'; Z. *milach*; pl. *milchall*.
246. *skinch*; Z. *wuschking*; B. *wuschgink* 'eye'; cf. Natick *skizucks*.
247. *hickywas* 'the nose'; Z. *wickiwon*; B. *wikiwon*.
248. *twn* 'the mouth'; B., Z. *wdoon*.
249. *wippet* 'the teeth'; Z. *wipüt*; B. *wipit*.
250. *pentor* 'the ear or hearing' = *k'pentol* 'I hear thee'; B. *pendamen* 'hear'; Z. *necama k'pendak* 'he hears thee'.
251. *quaquangan* 'the neck'; Z. *ochquecanggan*.
252. *nacking* 'the hand'; B. *nachk*; properly 'my hand'.
253. *ponacka* 'the hands'. I cannot explain the prefix.
254. *wotigh* 'the belly'; B. *wachtey*.

255. *hickott* 'the legs'; Z. *wickaat*.  
 256. *ceet* 'the foote'; B. *w'sit*; Z. *w'chsii*.  
 257. *iucka* 'a day'; B. *juke* 'now'; Z. *jucke*. Cf. nrs. 115, 129.  
 258. *kishquecon* 'a week'; B. *gischquik*.  
 259. *kisho* 'a moneth'; B., Z. *gischuch* 'month'.  
 260. *cohtingo* 'a year'; B. *gachtin*; Z. *gachtün*. Note the rendering of the guttural in the jargon by *th*. Cf. nr. 235.  
 261. *passica catton* 'a halfe yeare'; B., Z. *puchsivi* 'half' + *catton* = B. *gachtin*; Z. *gachtün*. Here the guttural is ignored in the jargon. Cf. nr. 235.

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